Lutheran Herald

A PROGRAM TO PRAY FOR

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

TO ESTABLISH forty-seven new congregations in 1955

TO ENTER three new states — Florida, Nevada and New Mexico

TO PURCHASE sites for nineteen churches to be established in future years

TO LEND $2,300,000 to young churches for fifty sites, thirty-five parsonages and forty-two church units

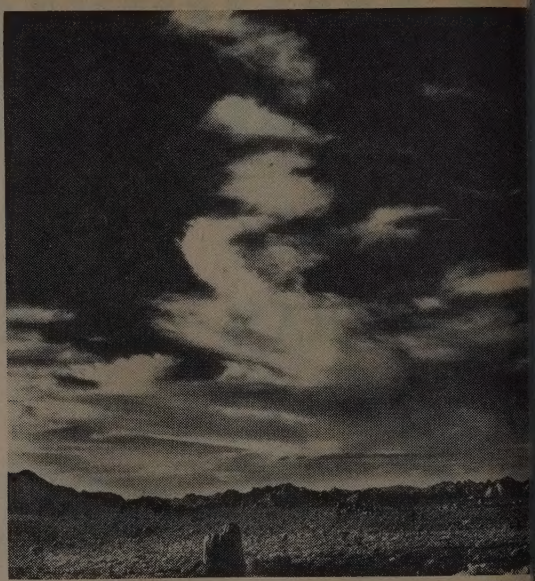
NEVER BEFORE HAS THE BOARD OF HOME MISSIONS PLANNED SO MUCH FOR A SINGLE YEAR!

OLUME XXXIX MINNEAPOLIS, MINN., MARCH 22, 1955 NUMBER 12

Flame and Ash

A LENTEN MEDITATION

Mrs. Casper Brenden



RNS Ph

THE day had no numbered date. In its place was the picture of a cross and fish. Underneath was written, "Ash Wednesday," first day of Lent, 1955, and the radioactive ash lay scattered far and wide from the "G Bomb" exploded near Angel's Peak the day before. No sound was heard from this whispering device of atomic achievement. The flash of light extended over an 800-mile radius. The only comment on the part of the AEC was, "Very interesting." Could this event named ironically after the father of our country, George Washington, be the prelude to another "woe of mankind"? The answer is known only in the deadliness of an orange cloud and in the Alpha and Omega of our Savior Jesus Christ.

The Book of Revelation is a deeper mystery than any atomic detonation in pre-dawn darkness. The Word of God is a brighter light than any mushroom warhead. The intricacy of meaning and understanding in either case is only partially known to comparatively few numbers. The degree of knowledge depends upon the approach of thought and the degree of faith. God has always and will always know of every existence and potentiality. Man learns with a faltering knowledge—stumble, fall, surge ahead, question, doubt, and the knowing of victory or defeat in his effort to see as through a glass in darkness.

The Way of the Cross loomed dark and fearsome below the hill of Golgotha. There was a heavenly age and the human years of preparation, the shorter years of ministry, the final hours of fellowship, the bitter g of betrayal, the agonized watch in the garden wh Christ-man and Christ-God watered the ground w tears of blood, Peter's denial, the pagan mockeries, fl ings, blasphemies, and scourgings—on and on in t scathing stupidity, the scalding venom of those w hated and would not believe; Jesus only said, "Fath forgive them; for they know not what they do."

EVEN today the way of the Cross looms darkly fe ful. It is screened by the cleverness of man. The pow of human knowledge and techniques are so specializ by man's insatiable appetite that he no longer sees t long road leading from Bethlehem to the Cross. T idea of the path of Glory from Cross to Crown is l an unknown and outlandish jargon.

There are only little crosses born of human selfishne The ruling passion is a desire for smooth sailing i little world bounded by the section line or the stre and avenues of his own kingdom. Now the bound and the confines are obliterated by despotic God-hati nations desiring world domination. They know of o one kingdom—this world where a man's need is sa fied in the pursuit of "everyone for himself, and devil take the hindmost." Where a woman's soul smothered in the petty gossip of a "do gooder" cl Where a child's young faith is still-born through sheer neglect of a nice, decent society. A society t exists on the premise of, "It's the thing to do," and

(Continued on page

VOLUME XXXIX . . . NUMBER 12
Minneapolis, Minn., March 22, 1955

Lutheran Herald

Did He Visit My Church?

Clara Anderson

A sign on the door read The Lutheran Refugee Service—State Office. The middle-aged man hesitated, looked at his watch, thought a moment, then entered the small office. He was early for his appointment, but perhaps the area director was free and he could get home early. Why hadn't he said no, thought Mr. Peterson, when the pastor asked him to pick up some case histories. He wasn't a talker. Mr. Johnson should have come. He'd know what questions to ask.

"I'm Mr. Peterson. I'm a little early for my appointment, but I thought perhaps I could just pick up a case history or two."

"The area director will be here in just a few minutes, Mr. Peterson. Won't you please wait? Here, take this chair. Would you like to see a few case histories? They'll give you some idea of the families available for sponsorship."

Case histories from the Lutheran Refugee Service tell the people in the United States of the hopes and dreams that Europeans, such as this little girl, have for resettling in our country.

The secretary handed him a sheaf of papers. With an audible sigh and another look at his watch, Mr. Peterson settled down in the chair to wait. There was nothing else to do.

Thumbing through the papers, he glanced idly at the photographs. Slowly his attention slipped down to the descriptions as he tried to find the names and the ages of the persons in the pictures. Why, he thought, this man looks like the carpenter in town. He might fit in. This might be a case history to take home.

He read further. And further.

"Interesting, isn't it?"

Mr. Peterson nodded and read on.

"Perhaps I should introduce myself. I am a case history. I am the life story of the Erich Wachners, refugees in Vienna. Would you like to know more about me?"

Without waiting for an answer, the case history continued:

"I was born in a wooden barracks belonging to the Austrian church welfare society. Mr. Wachner, a butcher by trade, his wife, and two children sat on one side of the battered desk. The Rev. Harry Wolf, executive secretary of the Lutheran Welfare Society of Michigan, sat on the other side, the side against the wall. Nearby a small coal heater warmed the air, as frost covered the windows. On that scarred, stained desk I was born.

"I grew from the papers piled neatly between Pastor Wolf and Mr. Wachner; shabby papers showing the many times Mr. Wachner had unfolded and then neatly refolded them to fit his pocket. My body was made up of the sum total of facts and accomplishments of the Wachner family. My spirit was composed of their dreams and their tears, their fears and their hopes.

"I didn't have much time to grow up, as I was rushed immediately to the Vienna headquarters for my schooling by the Lutheran World Federation. I picked up another briefing in Salzburg, Austria. Then came my final examinations in New York, and I was on my way.

Two days after my breathless flight half way across the United States came the first chance to prove myself. A small-town pastor asked to see the case history of a butcher, so off I went.

"As I came out of the envelope I heard a woman say, 'Isn't this begging for trouble, bringing a strange refugee family into our town?'

"I looked around. This was obviously a Ladies' Aid.

"'Remember Mrs. Abolins?'

"'Shh, she still lives in town.'

"'I don't care. I think it's about time we aired this

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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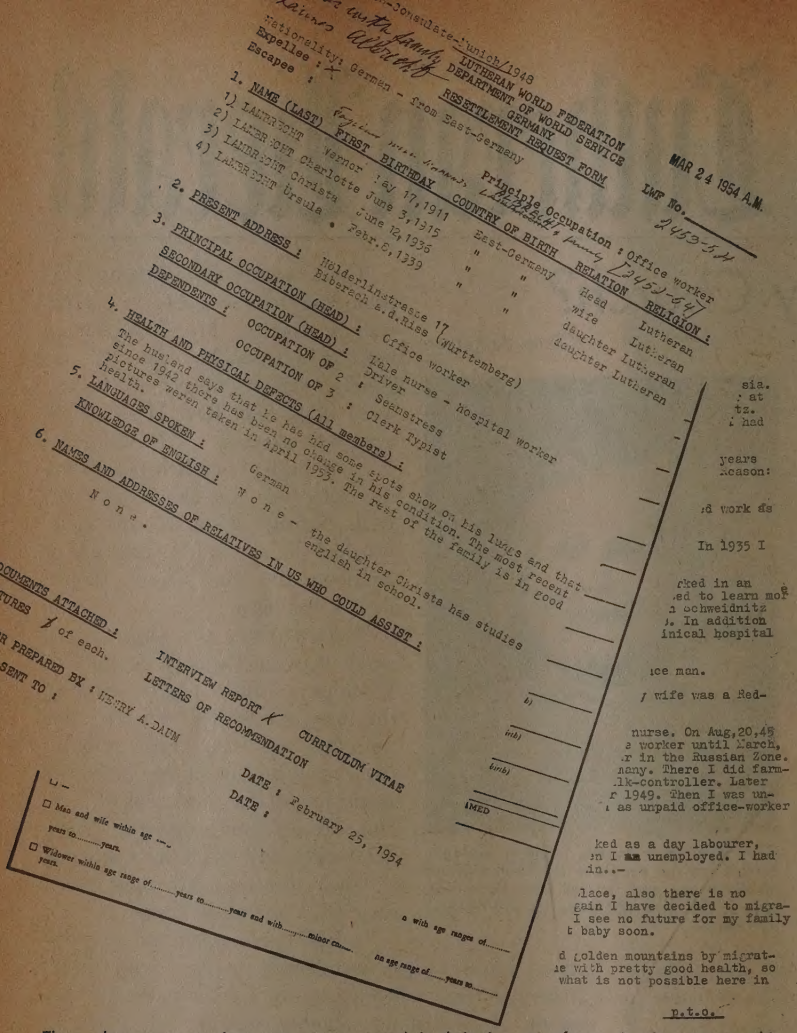

LUTHERAN WORLD FEDERATION
DEPARTMENT OF WORLD SERVICE
GERMANY
RESETTLEMENT REQUEST FORM

MAR 24 1954 A.M.

IMF No. 2453-54

Nationality: German - from East-Germany
Expellee : X
Escapee :

1. NAME (LAST) FIRST BIRTHDAY COUNTRY OF BIRTH RELATION RELIGION :
1) LABERSCHM Werner 1 May 17,1911 Principle Occupation : Office worker Head Lutheran
2) LABERSCHM Charlotte June 3,1915 East-Germany wife Lutheran
3) LABERSCHM Christa June 12,1935 " " daughter Lutheran
4) LABERSCHM Ursula Febr.6,1939 " " daughter Lutheran

2. PRESENT ADDRESS : Holderlinstrasse 17
Biberach a.d.Riss (Wurttemberg)

3. PRINCIPAL OCCUPATION (HEAD) : Office worker
SECONDARY OCCUPATION (HEAD) : Male nurse - hospital worker
DEPENDENTS : OCCUPATION OF 2 : Driver
OCCUPATION OF 3 : Seamstress
OCCUPATION OF 4 : Clerk typist

4. HEALTH AND PHYSICAL DEFECTS (All members) :
The husband says that he has had some stots show on his lungs and that since 1942 there has been no change in his condition. The most recent pictures were taken in April 1953. The rest of the family is in good health.

5. LANGUAGES SPOKEN :
KNOWLEDGE OF ENGLISH : German
None - the daughter Christa has studies english in school.

6. NAMES AND ADDRESSES OF RELATIVES IN US WHO COULD ASSIST :
None.

DOCUMENTS ATTACHED :
PICTURES 1 of each.
LETTER PREPARED BY : HENRY A. DAUM
OR SENT TO :

INTERVIEW REPORT X CURRICULUM VITAE
LETTERS OF RECOMMENDATION
DATE : February 25, 1954
DATE :

☐ Man and wife within age ---
years to.....years.
☐ Widower withile age range of.....years to.....years and with.....minor chi...
☐ with age ranges of.....
an age range of.....years to.....

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wife was a Red-
nurse. On Aug,20,45
worker until March,
r in the Russian Zone.
many. There I did farm-
lk-controller. Later
r 1949. Then I was un-
as unpaid office-worker
ked as a day labourer,
n I am unemployed. I had
in...-
lace, also there is no
gain I have decided to migra-
I see no future for my family
baby soon.
d golden mountains by migrat-
e with pretty good health, so
what is not possible here in
p.t.o.

Three documents or forms are instrumental in bringing a refugee family over to this country. The top form pictured above, which is the Resettlement Request Form or face sheet of the dossier, lists the factual information on the refugee. The middle sheet is the Assurance by the congregation or persons to the refugee promising a home and work in the United States, and the final sheet is the refugee's own life history or "lebenslauf," telling why he wants a new home and life.

problem. Certainly, we've discusse it often enough over coffee in ou kitchens. We asked the Luthera Resettlement Service, in 1950, to giv us a hard core family. We reall wanted to help. We promised th family a home and $1,800 a yea and what does Mrs. Abolins do? Sh takes a job, and says she doesn't nee our help anymore, "Thank you." we'd have known she wasn't a re hard core family we wouldn't hav taken her.'

"'A widow with four children another interrupted, 'how muc more hard core can you get? W ought to be happy the woman standing on her own two feet.'

"'But we spent $500 on Mr Abolins,' the first one persisted, 'an she refuses to accept any suggestion She even took a job where she can come to church every Sunday. And the woman continued in an unde tone, 'I've even heard that some her friends aren't of the best sort

"'She does send her children Sunday school. Could it be that Mr Abolins hasn't been able to fin friends among us? I know I've bee too busy to call on her lately, wh with relatives descending on me a fall.'

"The discussion went on for while, but I was buried underneat the secretary's book and only caug a word here and there. I thought heard 'try again,' 'stewardship,' an 'postpone.' Soon I was on my w back to the state office with a no

that action had been postponed until after Christmas when the bazaars and church dinners were over.

"I wasn't given much chance to rest. In fact, stayed home only two days and then out to a city church. Th time I was in my element. The church board was having a meeting and did I feel welcome. From what heard, the church had already taken six families under the old program. I didn't even mind being rejecte because, guess what! Two of my comrades were selected because they had four and five children and I had on two. I'll always have a soft spot in my heart for that congregation.

"I just hoped the Wachners would be chosen by a church like this. Do you know why all of its refugees into the community with very few problems? Because the church appointed two families, with the same ag and interests, just to be friends. Mr. Wachner would then have someone to teach him how to mow the law and how to put up storm windows. And Mrs. Wachner would learn how to shop in one of those big sup markets, and how to bake an angel food cake.

"My third trip was by car to the northern part of the state. I sat through a program, slides of Europe, a music. Then coffee, and I came on with about twenty of my colleagues.

"'We'll take four families in all,' a thin dark-haired man announced. 'Wasn't that what we agreed on l Thursday at Brotherhood?'"

"That was the worst beating I've ıken. Eight men read me carefully, nd discussed each part of me.

" 'All right. We've seen what's vailable.' The first speaker took ver again. 'What can we place in ur town?'

" 'Takes six weeks to get the lumber. He probably could use ome help.'

" 'I need orderlies and janitors at ıe hospital.'

" 'The cleaners are looking for a ilor.'

" 'The flour mill is putting on ıen.'

" 'Joe, can't you use an extra me-ıanic in your garage?'

" 'Albert Larson ought to be able use a draftsman. Let's ask him.'

"The discussion became too fast for me to follow. I ıde back in the car next day, but I didn't mind because ıat Brotherhood was so enthusiastic it took six case his-ries instead of four.

ometimes, late at night, I began to wonder if I was failure. I was getting old, and worn out, and tired. his time I sat two weeks in the office before I was nt out. It was Thanksgiving time and people were ısy with food. Then it was Christmas. And I had so ıped to give the Wachners a Christmas present.

"Then a young couples' club asked to see me. Perhaps shouldn't tell you this, but I heard that the young ıuples' club asked to see me because their church of vo thousand members had decided not to take a refu-e family. The congregation had decided it couldn't ford the possible expense connected with it, and really, ou know, it doesn't cost the sponsor a cent.

"Well, anyway, this made the young people angry. hy must the church always worry about remodeling, id about new public address systems, and cushions for e pews? So this young couples' club asked to see me.

"And they liked me!

"And they've found a job for Mr. Wachner!

"And those fourteen couples are already planning a elcome for the Wachners; a welcome for their fifteenth ung couple.

"Now I can rest. I'm a year old and ragged, and I'm ppy to retire. The Wachners have a new home."

Mr. Peterson laid the papers down thoughtfully. Had is case history visited his church? How had the church embers reacted?

Suddenly he sat up straight, throwing back his shoul-rs. Now he was ready to discuss refugees. He knew w what to say. He didn't need to ask the questions re. His congregation could give the answers.

Sponsorship by congregations and churches in this country makes a new life available for families, such as the German family pictured above.

O Sing Unto the Lord

Harold B. Kildahl

THE FIFTH SUNDAY IN LENT
March 27, 1955
Luke 1:46-55

O sing unto the Lord a new song, for He has done marvelous things," declared the Psalmist, an invitation that the Scripture repeats again and again by simple word and example. One of the examples is the Magnificat, Mary's song of praise to Him who had chosen her to bear a Son who should "save His people from their sins."

She couldn't know it then, but one day she would come to know the full meaning of God's choice. She would see her Son grow up in "wisdom and stature and in favor with God and men." She would watch Him asking and answering questions in the temple and would "keep all these things in her heart." She would accompany Him to Cana and see the miracle of His power. She would hear the reports of His visit to Nazareth and the synagogue where He declared, "This day is this Scripture fulfilled in your ears," and would learn that His townsmen had tried to destroy Him. She would watch Him in His earthly ministry and with an anguished heart realize that there were many who sought His destruction. She would follow Him to Calvary one day and watch life slip away, and she would mark well the words He spoke. She could not know then, but she would come to realize later, the full meaning of the annunciation and the promise of angels. But for now—she would sing.

She would sing a song of praise and adoration, a song of thanksgiving and surrender. In her song she would offer the world an example to follow. It is that

(Continued on page 284)

Let's Not Cheapen It!

Dr. Liston Pope, dean of Yale Divinity School, recently had some exceedingly unpleasant things to say about "so-called religious broadcasts." With all he said we are not in agreement; in fact, we had the feeling as we read his words that his view of what constitutes Christianity was in some measure not ours. Yet he touched on some points which are of importance if we are not to cheapen and degrade the Christian religion.

He spoke, for example, of what he called "the peace of mind cult" which, he said, offers "solutions to personal or social problems under the guise of religion." He fears the identification of the Christian religion with this "cult," because "not every popular or helpful thing is to be described as Christian, or presented under Christian auspices." Dr. Pope asks: "When shall we have some programs that will take the focus off man and his petty neuroses and tell us again the message that once had the power to remake the whole world? When shall we be led again by the Christian religion to Gethsemane rather than to a psychiatrist's couch?"

Dr. Pope has placed his finger upon a problem which cannot but be of concern to Christians in general and Christian leaders in particular. To what extent the great mass media like radio and television must take the blame for some of the "cheap religion" which is being offered these days, we do not know. Some of the blame does attach there, of course. When we think of some of the men who have gained a tremendous following by their appearance on the T-V screens of the country and by the sound of their voices over the radio, we realize that it is possible to hawk cheap religion in the homes of America much more easily than it has ever before been. In the same breath, however, it must be added that the opposite is also true: The genuine Gospel of Christ uses the same media with signal blessing and tremendous success.

The problem lies somewhat deeper. Any age which is insecure is a seeking age. Any seeking age is ready to believe that it has found, without always examining too carefully into *what* it has found. Pious platitudes may sound like the deep things of God; a watered-down ethic may appear to be the living Water of Life.

But that does not alter a fundamental fact: God has not revealed any other avenue of approach to Him than through His Son Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved" is still the divine fundamental. The avenue is still the forgiveness of sin. It behooves the pulpit to sound a clear and unadulterated message as never before. We fear that too many who call themselves the "prophets" of our day are sounding unclear trumpets. Christianity so-called may be offered at bargain prices, but genuine Christianity carries an unaltered price tag.

EDITO

The Boards H

As this is written, the annual "season" of major boa meetings at church headquarters is at its height. Th Church Council, the Board of Trustees, and the Boa of Education happen to be meeting the day this written. The Board of Home Missions, the Board Charities, and the Board of Pensions met one or tw weeks ago. To come are meetings of the Board of Fo eign Missions, Board of Pensions, and the Board Publication. In short, every major board of The Eva gelical Lutheran Church has held, is holding, or w soon hold annual meetings.

As we have seen the members of these boards co and go, as we have visited with some of them wh occasion offered, and as we have listened in on su of their sessions as we were invited to and cou attend, we have been doing some figuring and so thinking. The results are about as follows:

Eight major boards are charged with the policy-maki functions of our Church. With the exception of the d trict presidents, who are members of the Church Cou cil as a part of their official duties and who are elect by the respective districts, every person who is a me ber of a major board is elected directly by the Chur in convention. "Officialdom," so-called, is conspicuo by its complete absence, with the exception of the pre dent and district presidents on the Church Counc Pastors and laymen elected by the Church make up t personnel of the boards.

Total membership of the eight boards is 89, but sin there is, by Church regulation, a duplication of fo between the Board of Trustees and the Board of Pub cation, the total number of individuals serving on maj boards is 85. Deducting the president and district pre dents who, as already remarked, serve on the Chur Council by virtue of their office, we have a total of persons elected by the Church to fix policy in the va ous areas of our Church's program.

A further interesting break-down of these figures this: the division between laymen and parish past is exactly one half of each—37. Some boards have majority of pastors, some of laymen, but in aggreg the division is exact.

So much for figures. Now for some thoughts. Not little has been written in Lutheran Herald recen concerning the dangers inherent in the complexity synodical organization. We believe that our read know that the editor shares the view that it is qu

IALS

n Meeting

ossible for a synodical organization to become so com-lex that it may defeat its own purpose; furthermore, hat the machinery of organization may need so much oiling" in terms of promotion and financial support hat the congregations actually become the servants of he organizations, not the opposite; and finally, that the et result may be a smoothly functioning entity with less mphasis on spiritual life than there ought to be.

Such a situation, we agree, is possible, and there have een voices raised within The Evangelical Lutheran Church to the effect that we have been at least mildly mitten with the virus of "synoditis." Because of this, nd because we do realize the danger, we have been nore than a little interested this year as these boards ave come and gone, to seek the answer to three ques-ions: Who are these men? What are they supposed to e doing? Are they doing it?

Who are they? The figures give the answer. Begin with he laymen: 37 of them. First of all, they are men who re actively connected with their local congregations. t would be quite impossible for a man to be elected to oard status unless he was known to be a man of worth n his own congregation; in fact, unless there was defi-ite proof that he is a consecrated Christian man. These nen come from all walks of life. Glancing through the oster of the various boards, making no attempt at a omplete classification, we note men who are judges, ttorneys, teachers, business men, medical men, life in-urance executives or agents, farmers, contractors, bank-rs, journalists, executives, dentists, accountants. In short, ere is a cross-section of the laity of the Church at its est: consecrated men, men from all walks of life.

When one turns to the clergy representatives, one nds that most of them are parish pastors—from the tlantic Coast and from the Pacific, from Texas and rom Canada, and of course many from the Upper Mid-vest where lies our greatest strength. Nor are they all astors of large congregations. Numerically, their par-shes range from small to moderate to very large. They re found in the open country, in the towns and villages, n the small cities and in the very large. Again, a cross-ection of the Church they serve. Those who are not erving parishes include two theological professors and ne whose ministry is among students.

What do they do? Bluntly, they run the Church, syn-dically viewed. That is to say, the Church has given nto the hands of its boards the task of fixing the policies whereby the entire benevolence program which has been fixed by the Constitution of the Church and the Resolutions of its conventions is to be carried out. It is not possible for any department of the Church, through its administrative staff, to initiate a new program nor to fix permanent policy. The Church speaks to its administrators through the boards, and only through them. In a very real sense, it is some 2,600 congregations made up of some 900,000 members that descend upon church headquarters when the major boards hold their annual meetings.

Do they do their work well? We think so. Granted, there may at times be boards which are weaker than others, and boards that are stronger than others. By and large, however, we are convinced that the boards are doing an outstanding job. On the one hand, they are careful not to tie the hands of their administrators: on the other, they exercise actual control and can even be heavy-handed when that is necessary.

We have often coveted for our friends throughout the ELC the privilege of seeing the boards of the Church —their boards—at work. It might surprise them, first of all, to realize what a tremendous job the board members have. Last night, to take an example close at hand, we happened to sit in on a joint meeting which involved two of the boards now in session. The evening meeting began promptly at 7:30 and adjourned a bit before ten o'clock. Both those boards had already been in session for nearly nine hours before the evening session began. That's hard work in any man's language!

It would interest them, we believe, to see how very seriously the boards take their work. As we write, we have before us one part of the Agenda of one board. It contains 85 closely typed pages. Next to it lies a brochure 121 pages in length which constitutes one single item on the agenda of another of the boards. This material is not handed out to swell the board member's brief case. It is matter which each board member must master if he is to do his job.

It would make them happy, we are sure, if they could note the deeply spiritual tone of the discussions. It is not alone that sessions begin with the reading of the Word and with prayer and close with prayer; that may be taken for granted. It is rather the fact that an earnest effort is made to let the Holy Spirit have His way, to do everything to the glory of God. At times tempers may become frayed and tensions may develop. At other times, disagreement on certain issues may be definite and sharp. At times there will be difference of opinion between boards and members of the administrative staff. But these are Christian people who are meeting and they resolve their difficulties as Christians. These are Kingdom projects and plans and endeavors which are being considered, and no member of a board or of an administrative staff is ever permitted to forget it.

Where Else But Nome, Alaska?

Ruth and Curtis Johnson

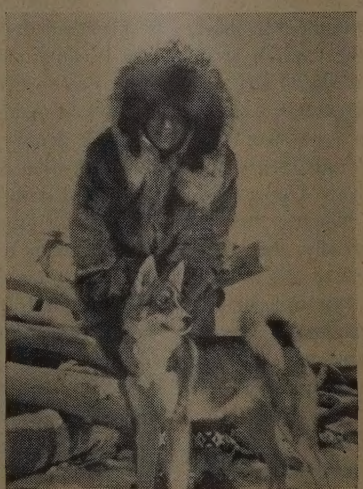
Mr. and Mrs. Curtis Johnson pictured by the chap in Nome, Alaska, are dressed and all set for t Alaskan winter. Mr. Johnson is serving as intern t year at Nome.

Perhaps somewhere in Siberia someone is hearing me preach the Word of God. That thought often enters my mind as I take my turn giving morning devotions over the local Armed Forces radio station. For we who live in Nome are located less than 300 miles from the rocky shore of Siberia. The broadcast is beamed at Siberia—that much I know.

That is only a small part of the work here in our Lutheran Church that is under the supervision of Pastor Norval Hegland. As long as fourteen years ago the people from Eskimo villages served by our Lutheran Church began moving to Nome to find work. They had been given a good foundation in the Lutheran faith and found it hard to break away from their Church. In one home there is predominantly displayed on the wall framed certificates of baptism and confirmation capped by a statement on "What Lutherans Believe."

As more and more Eskimos moved to Nome and asked for our Church, it was felt that it was a necessity that we begin work here. As one woman put it, "Before we had our own Lutheran church we used to go to church—any church—just like no home." To provide a church home a lot and quonset hut were purchased with funds from the Board of Home Missions. Pastor Hegland flew to Nome for an occasional service in the quonset chapel, bringing our other missionaries, the Rev. Albert Tastad, Miss Helen Frost, and Miss Noreen Paulson, as often as possible in an effort to keep in contact with our people from the villages. There were always many new babies to be baptized. With the ever-increasing number of people it was felt that full-time work should be started or at least tried. For that purpose an intern was called.

On August 15, 1954, the first of the regular church services was held. The quonset chapel was filled for two identical services in the morning. Over 170 people turned out. We found as we visited the people that many did not fully understand the Engli language. From then on one of the morning services w in English, and the other sermon was interpreted in Eskimo. We also learned that many of the men we unable to attend morning services because of worki seven days a week for the gold mining company. B cause they cannot mine the year round the compa feels it necessary to work every day. Therefore an ev ning service was added to our Sundays.



Curtis Johnson and "Kobuk," the Alaskan Husky, on the beach at Nome.

If you would visit our chur service you would notice several u usual things. Looking out of t windows you would see the rollin mountains on the one side and t cold, blue Bering Sea on the oth Inside, the church would be full gaily clad people. A new, brigh colored parka cover is the fashi for the women. Children abou some peeking out of the back their mothers' parkas, all bright-ey and rosy-cheeked. The Christi background of the parents is evide as you witness their hearty singi and quiet sincerity. As they sha the pastor's hand after services t warm smiles would convince you their deep appreciation of all that t Church has done for them.

Because of the lack of facilities Sunday school is held in the afternoon. With over 70 children on the roll and six classes going on at once, we can't help but wish for more room. To help matters somewhat we hold one class of 12 in our living room. Although conditions are crowded, the children are courteous and patient, a reflection of their home training.

Besides Sunday school and church services there are also women's meetings, young people's meetings, Wednesday evening Bible studies, and confirmation classes.

The work here is not exclusively with Eskimos. There are also Lutheran people from the States and the Scandinavian countries. Some have been a great help to us. For many the Lutheran Church has been too long in coming. They have fallen by the wayside and are hard to retrieve. There are always Lutheran servicemen stationed in and around Nome who are happy to find their church home away from home.

Air view of Sledge Island near Nome, Alaska

Nome is a heartache as well as a challenge. It is often a refuge for people who find the *mores* of society too great for them. There are five liquor stores and seven bars located here. Despite the fact that the population is under 2,000, they all seem to thrive.

The youth in Nome have many unmet needs. With jobs at a premium (only 30% of our men are employed full-time) and living expenses high, the homes are small. The young people have need for a wholesome place for recreation. With no free public library, they need good reading material. Most of all they need guidance in selecting only the good things from the white man's culture.

Pastor Hegland flys in from Teller often to give me guidance and counsel in dealing with the many problems. In the winter the visits are short because the few hours of daylight are the only hours in which he can fly. We can never set a definite date for his visit and plan on it. It always has to be W. P. (weather permitting) and P. W. (pilot willing). The impossibility of rigid schedules because of unpredictable flying weather is hard to become accustomed to. It was only after one week and three attempts that we were able to fly to Nome from Teller when we were to start our work here last fall.

Now, with soul membership well over 200 and an ever increasing number of Eskimos moving to Nome from the villages, the need for expanded facilities is imperative. Just since last fall there have been 16 baptisms and there are now four more waiting to be baptized. Our congregation is growing. It is our prayer that the Church will respond to this challenge.

Flame and Ash

(Continued from page 274)

missals are given with the toe of the boot rather than the hand of friendship.

The Cross of Jesus becomes a meaningless symbol unless we search our souls, give over to God, and nurture the faith that is a gift from Him. He said, shortly before the crucifixion, not to be deceived, not to be terrified of wars and commotions. For these things must first come to pass, but the end is not yet (Luke 21:9). The Atomic Era may instigate fear when we are in close proximity to the "fearful sights and great signs." Don't you think that God must become impatient with the blindness of men when even the clap and roar of mushrooming warheads fail to arouse His sleepy watches?

"Whatever be thy fate today, remember even this shall pass away," wrote an ancient sage. However, the Way of the Cross is ever the same. It leads us through the valleys of despair, over the plains of experience and hope until we reach the heights of attainment. Trust and complete, loving faith are the Alpha and Omega of the Father, Son, and Holy Ghost.

A NEW Easter dawn unfolds over a fearful world. The crimson footsteps lead to a brighter horizon than we have ever known. May there be no contaminating ash, no useless residue from the flame of our lives. May the flame of our brief span give out Christ-active rays in place of sin-active ash. In Jesus' Name. Amen.

A Program to Pray for

Philip S. Dybv

The Annual Meeting of the Board of Home Missions of The Evangelical Lutheran Church has just been held and we gladly report the basic Home Mission program for 1955. It is an ambitious and carefuly planned program worthy of the prayers of all the people of the Church. Here are the high lights:

(1) To establish 47 new ELC congregations in 1955.
(2) To enter three states in which the ELC has never had work before: Florida, Nevada, and New Mexico.
(3) To purchase sites for 19 churches to be established in future years.
(4) To finance in whole or in part a grand total of 50 sites, 35 parsonages, and 42 church units.
(5) To lend Church Extension Funds in the amount of $2,300,000 to young churches.

In addition to the above, it is planned:

•to establish full-scale work in Nome, Alaska;

•to provide a counselling and guardian service for Eskimo young folks attending school at Mount Edgecomb in Alaska;

•to provide a loan for a congregation facing an influx of Negroes, in hopes that the congregation will be better able to serve all the people of the community;

•to establish one congregation in the open country serving people in the open country;

•in general, to continue a strong emphasis on Evangelism, on Seamen's Missions, on Minority Missions and on the entire program of Church Extension.

Never before has our Church planned so much for single year.

The program for the year is planned with a reasonable hope of realization. Besides needing the prayers our people and the resultant blessing of our Lord, it depends on continued generous budget support, on a steady and consistent program of trust certificate sales, and on early refinancing of all possible Church Extension Fund loans.

The Board proceeds in humble recognition of God's faithfulness and the people's concern.

Following is the list of Home Mission fields to be occupied in 1955:

Alaska
Anchorage
Arizona
Phoenix
California
Bakersfield
China Lake
Covina
Glendora
Los Altos
Novato
San Luis Obispo
Torrance
Westlake
Canada
Gwynne, Alberta
Haskett, Manitoba
Kitimat, British Columbia
Westlynn Park, N. Vancouver
Colorado
Denver (Thornton)
Florida
Field to be selected
Field to be selected
Idaho
Orofino
Illinois
Chicago (or Worcester, Massachusett

(Continued on page 2

BOARD OF HOME MISSIONS

Members of the Board of Home Missions of The Evangelical Lutheran Church pictured above are: Seated, from left to right—Pas George O. Evenson, Ansle Severtson, Reuben C. Teslow, O. M. Bratlie, M. C. Austinson; Dr. P. S. Dybvig; Pastors Griffith Williams, Art L. Swenson; Mr. K. T. Myklebust and Pastor John Groettum. Standing, from left to right—Drs. M. A. Dale, Gaylerd Falde, L. E. Tal son, A. E. Hanson; Pastors Reidar A. Daehlin, C. M. Hanson, T. A. Thompson, Herbert A. Hanson, Clarence Solberg; and Drs. L. A. P son, E. C. Reinertson, H. L. Foss and V. T Jordahl.

Farewell

Clinton Reitz
Placement Director
California District

Farewell and Fare Well

There they stood—at the same altar rail where they had been received into membership in this congregation not too long ago. Now we were bidding them Godspeed. As a pastor, my heart should have been sad, but in this case I was rejoicing. I'm sure that this was the first time I'd ever rejoiced in such a thing, and believe me, there was a good reason now.

Up to this time, too often I had found out about members leaving by way of a request from another congregation for a Letter of Transfer for "so-and-so who is to be received into this congregation on Sunday, ... 1955." That was all! The shepherd had lost some sheep and wasn't even sure of where they were—not alone if they were being cared for!

Not this couple. They were to be recognized through a program set up by The Evangelical Lutheran Church called "Church Conservation." In a simple, meaningful farewell service, their years of service in this congregation were being honored. They were being commended to another church where their souls would be cared for. In due time we would hear from them and be assured of their well-being in the Lord.

This is one family that will not be included in the late night groanings of the shepherd over the wandering sheep. Silently went up the words, "Thank you, Great Shepherd, for giving us men of vision, filled with the Holy Spirit, to guard the flock."

NOTE:

This is truly a grand and glorious opportunity to demonstrate our Christian love and concern for our fellow men.

Needless to say, it would be almost impossible to hold a special service every time anyone moved from our midst, but it is possible to use the Sunday morning bulletin for conveying such information and best wishes to members as they leave.

If every member of our Church would convey information when members move or are contemplating a move to the local Placement Service chairman or pastor, much joy and happiness would result. We ask your co-operation and help.

A. T. CHRISTENSON
Director of Placement

Farewell From the Pew

I'm a layman. I don't pretend to know what goes on inside the heart of a pastor, but I do know he must worry sometimes, too. He must, just as I used to do, when I would read the annual report of our congregation, and in the statistics read, "Accessions—so many! Losses—so many."

The accession side made me glad, but what about the losses? What happens to them? A soul can never be a statistic. Believe me, I've been disturbed about this for some years and sometimes I was critical of the pastor, too.

Then—this morning to be exact—I saw and heard something that made me feel real good. It was a service of Godspeed, conducted in a simple, reverent way by our pastor. This family already knew which congregation they would be attending when they settled in their new home. Did that make me feel good! "That," I said to myself, "is real church work." And, you know, I had the feeling again of what it means to be a member of the body of Christ in which every man and woman, the whole congregation, are doing their part in "shepherding the sheep."

O Sing Unto the Lord

(Continued from page 277)

example that should concern us and spur us on in our dedication to the causes of the Lord.

It is the example of faith. What is more important to you in this day of unsettled affairs and confused values than to have the equilibrium of abiding faith in the love of God and His Son Jesus Christ? To pass through life, day following day, with the confident knowledge that "all things work together for good to those who love God," is to live a full life, a life that will follow the word and the command of God and fulfill His purposes. This do, and like Mary sing a new song unto the Lord—a song of faith.

It is the example of service. Mary, a girl in her teens, not understanding, but believing the promise of God, would be a handmaiden, a servant. This should help each one of us to know that there is a place, a position of service, for us in the work of the Lord and His Church. Have you found your place of service? Have you found joy in serving the Lord? It may not be so exalted a place as Mary's but remember that the Lord once sai "Blessed is he who hears the Word of God and kee it." Serve, friend, and sing a song of service.

O sing unto the Lord. Let your life sing. Amen.

A Program to Pray for

(Continued from page 282)

Minnesota
Aurora
Minneapolis (Bloomington)
Minneapolis (Brooklyn Center)
Minneapolis (Crystal)
N. W. Angle
St. Paul (Roseville)

Montana
Billings
Kalispell (Evergreen)

Nevada
Reno

New Jersey
Denville

New Mexico
Field to be selected

North Dakota
Bismarck
Edgeley
Ellendale

South Dakota
Kadoka (Long Valley)
Sioux Falls (Bel Aire)
Sioux Falls (Hilltop)

Texas
Fort Worth (Richland Hil
Fort Worth (Ridglea)

Washington
Edmonds
Houghton
Longview
Midway
Tacoma (Harvard-Fernhill)

Wisconsin
Beloit
Eau Claire (NW)
Janesville

SUNRISE SERVICE CHOIR

MORELAND A CAPPELLA CHOIR, CHICAGO, ILLINOIS

Under the direction of Mr. Edward A. Nelson, the Moreland a Cappella choir of Moreland Lutheran Church in Chicago, Illinois, will be guest choir for the Easter Sunrise Service at Red Rock Canyon in Denver, Colorado, on Easter Sunday, 1955.

Professional choirs or college choirs are usually the guest vocal groups for this traditional sunrise service. Accompanist for the choir is Mrs. Helen Cruickshank and pastor of Moreland Lutheran Church is the Rev. Arthur Knudsvig.

This choir has made appearances in Orchestra H in Chicago for the Chicago Sunday Evening Club, at St. Olaf College May Festival, and at the 1953 spri festival at Concordia College in Moorhead, Minn.

The present 48-voice choir which does not specia in concert work, uses its regular Sunday-to-Sunday wo with choral selections ranging from Palestrina a Schutz to the modern day composers. The choir will si three numbers for this sunrise service, and will a present a Sunday afternoon concert in Denver.

Meditations for the Family Altar

J. R. Hestenes

TOWARD PALM SUNDAY

The Lesson: Isaiah 53:10-12

The Gospel: John 12:20-33

Monday, March 28
STANDOUTS

Read Philippians 2:12-18

That you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world.

According to Paul, those who are God's children, that is, Christians, are different from those who are not Christians. Without pointing a finger in judgment, it should, in a sense, be possible to say, "Here is a Christian, there is a Christian, but here is one who there is no reason to believe is a Christian." In other words those who are Christ's should stand out. There should be something about them that is decidedly different. The words, "blameless . . . innocent . . . without blemish" are descriptions of that difference.

Sometimes we wonder if there really is any difference at all! It is so easy to go right along with the crooked and perverse stream of this life. The way of God is often against the grain of easy life. But still it is the way of life.

Dear God, by Thy grace make us to shine as lights in the world. Amen.

✣ ✣ ✣

Tuesday, March 29
HOSANNA SPIRIT

Read John 12:12-19

So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed be he who comes in the name of the Lord, even the King of Israel!"

According to the Gospel record there was quite a demonstration when Jesus came into Jerusalem at the beginning of what was to be what we call Passion Week. We know that many of the people who were along to wave branches and quote scripture on that day waved their fists and shouted jeers before the week was over. They did a complete reverse.

One thing dangerous about the hosanna spirit is that it may be all noise and action without any meaning. Sometimes it is fun to "get into the act." This we can do without knowing what it's all about.

However, when we know Christ, the meaning of His coming, and in our hearts have understood in part the manner of His great love, we must have the hosanna spirit. Then it is of the sort that does not spend itself in a blast of sound and commotion. It is one that continues on through life.

✣ ✣ ✣

Wednesday, March 30
I COUNT!

Read Psalm 8

What is man that thou art mindful of him, and the son of man that thou dost care for him?

This is a good question, and one that comes into a person's mind every once in a while. And the quickest way to bring it up is to take a look at the sky, or read the figures on the great distances between the planets, or the estimated size of the universe. This serves to make you small. You arrive at the same feeling in a city, or in a large gathering of people.

But the answer to the question comes from God, and from the record of His dealings with man. With God each person has surpassing value. With Him each person counts. Jesus made this very plain. The Parable of the Lost Sheep reveals a shepherd searching for one sheep. Ninety-nine were safe within the enclosure, but where was the one? He went searching until he found it.

If I also count in the eyes of God, I pray that I will make my life count for something to His glory and honor.

✣ ✣ ✣

Thursday, March 31
WHERE YOU LOOK

Read Hebrews 12:1-6

Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

It is very hard in life to look in one direction and go in another. Usually, you will go where you look, or if you try it the other way, you may get there or you may not.

The author of Hebrews gives good advice. We are running a race. We know this is another way of saying that we are going through this present life on a pilgrimage. We are, by the grace of God, going on the way of righteousness. Down at the far end of this "corridor" stands Jesus who has gone on before. Keep your eyes on Jesus, He is saying, and you will go where you are looking.

We can do no less than Jesus did. He had a single thing in view, and He held to it to the very end. Not Jerusalem, not the shame, not the cross could turn Him aside.

Where you look is important. If you look to Jesus your feet are on the way.

Friday, April 1
ANOINTING

Read John 12:1-8

Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment.

When Jesus was in Bethany He found Himself among friends who were anxious to show their love to Him. The act of Mary was a show of her devotion to Jesus. It was not the cost of the ointment that pleased Jesus; it was her sincerity.

Judas missed the point entirely. His thoughts were not on the worthiness of Jesus as much as on the cost of the nard, and he said so. It seems that he saw nothing beautiful in it. But the account says "the house was filled with the fragrance of the ointment." Wherever there is true worship and adoration this is what follows.

If our hearts speak to us of Jesus as Mary's heart did, we also must "anoint His feet" in the spirit of worship. By our praise, our prayers, by our manner of life, we may do so. Indeed, we must!

Saturday, April 2
THE KING

Read Zechariah 9:8-12

His dominion shall be from sea to sea, and from the River to the ends of the earth.

A part of the sometimes foolish drama of life is the bowing that takes place in the presence of earthly powers and kings. The throng is gathered, the bugles blow, then the announcement, "The king!" And the bowing commences. History pages recount this act over and over. Kings reign and die and are forgotten.

Zechariah recorded the coming of the King of Grace, Jesus, the Son of God. He would be The King of Kings. When He made His entry into Jerusalem at the beginning of the week of His suffering and death, He did so in keeping with the words of the prophet. He was humble, and riding on a lowly beast of burden. Yet, from back in his day Zechariah said, "Rejoice greatly, O daughter of Zion! . . . Lo, your king comes to you." Thus He came, and made Himself King over all. And His kingdom is eternal.

Lord Jesus, Thou King eternal, reign Thou also over me. Amen.

Schools and Colleges

Edited by the Division of Higher Educati

STUDENTS HONORED AT LUTHER COLLEGE

Luther College gave special recognition to honor students and scholarship winners at a banquet and convocation program recently.

Dr. J. A. O. Larsen, professor emeritus of history at the University of Chicago, spoke on "The Joy of Scholarship or Scholarship for Pleasure" at the Honors banquet. The son of Luther's first president, Dr. Larsen, class of 1908, returned to his alma mater to celebrate his birthday. A Rhodes scholar, he will leave for Europe soon on a Guggenheim fellowship to lecture at universities in Paris, Liverpool, and London.

Dr. John C. Bale, assistant professor of English at Luther College, in his convocation address developed three aspects of true scholarship: intelligence, humility, and the capacity for continued growth.

The twenty following scholarships were presented: Lutheran Brotherhood Scholarships to A. Thomas Kraabel, Minneapolis, Minn.; and to Harlan Wilson, Cherokee, Iowa; three pretheological scholarships to Henrik Engebretson, Spring Grove, Minn.; Bernard Oebser, Menomonie, Wis.; and Phillip Skattum, Darlington, Wis. The Marie Reinertsen Amlund Memorial Scholarship was awarded to Donna Kumm, Spring Valley, Minn.

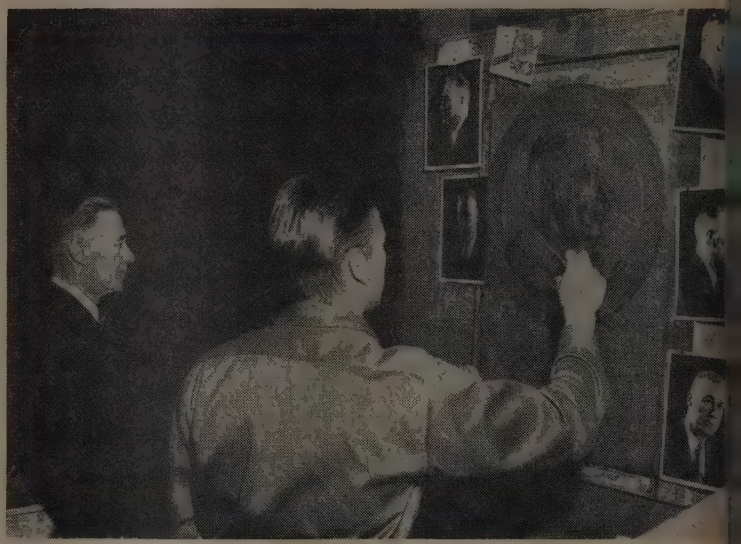
Two scholarships established by relatives and friends of two gold-star veterans were given as follows: The Charles H. Norby Scholarship in History to Allen Haugen, Leland, Iowa and the Junior Bickle Athletic Scholarship to Conrad Rolland, Bode, Iowa. The recipient of the Enoch E. Peterson Classical Scholarship was John Sieber, Madison, Wis.

Six general scholarships open to all students were given to John Alstad, Jackson, Minn.; Joyce Everson, Boscobel, Wis.; Marilyn Lokensgard, Marshalltown, Iowa; Homer Olsen, Climax, Minn.; Betty Rikansrud, Decorah, Iowa and Carl Skrade, Patch Grove, Wis.

The Luther College Woman's Club of Decorah Scholarship was awarded to Janet Freed, Madison, Wis. Arthur Dryver, Chicago, Ill., was given the Luther League Scholarship for study at Luther Theological Seminary, St. Paul, Minn.

The Lutheran Ladies Seminary Scholarship was given to Patricia Henkes, Farmersburg, Iowa, and the Carl Andreas Carlson Christy Scholarship to Marcia Borreson, Hayward, Wis. Ruth Rotto, Portland, N. Dak., received the Women's Missionary Federation Scholarship.

PROFILE-RELIEF OF FORMER AUGUSTANA PRESIDENT



Dr. H. J. Glenn, pastor emeritus of First Lutheran Church, Sioux Falls, sits for Ar Hovland, Augustana College alumnus, who is working on a profile-relief of the form president of Augustana College. The portrait of Glenn, who served as president duri the 1928-29 school year, will be placed on the west wall of the main reading room in t Mikkelsen Library, Dr. Stavig announced. Hovland, 1948 graduate of Augustana Colleg is professional assistant to Ogden Dalrymple, art department assistant.

ECONOMICS STUDENTS RETURN FROM TRIP TO CHICAGO

A group of 26 economics and business administration students at Concordia College have returned to the campus after a seven-day tour of Chicago.

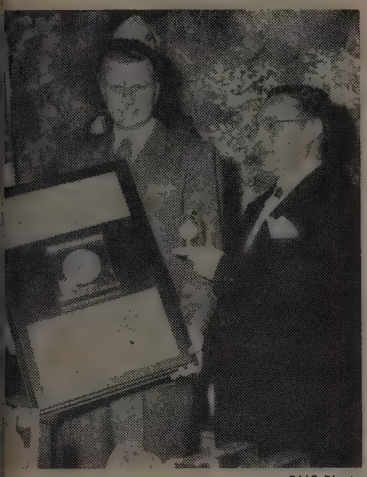
Executives and personnel of Swift and Co., the Federal Reserve Ban Ford Motor Co., the Stock Exchang the Chicago Tribune, U. S. Steel, Inte national Harvester, Standard Oil, Sea Roebuck, Zenith Radio, and the m seum of Science and Industry guid the group on tours of these enterpris

Under the direction of Dr. Ot Nieuwejaar, head of the department economics and business administratio three students assisted with arrang ments: Ogden Lovdokken, Wyndme N. Dak.; Dick Jackson, Roseau, Min and Don Lunke of Thief River Fal Minn. Concordia students who ma the trip are: Duane Larson, Char Norquist, Curt Bah, Connie Kirm Allan Bergland, Lyle Strand, J Troutlotte, Carl Nelson, Ivan Follan Warren Bartz, Don Winter, Rona Hofstedt, Ed Ellenson, Donald N wick, James Haugstul, Arnold Joh son, Charles Halgrimson, Lowe Thompson, Adolph Hauge, Bru Fischer, Cal Vraa, Burton Nypen a Dennis Unke.

Here and There on the Christian Front

Edited by Raymond M. Olson

GRAHAM GETS AWARD



RNS Photo

Evangelist Billy Graham is presented with a George Washington honor medal and a $1,000 special award by Dr. Kenneth D. Wells, president of the Freedoms Foundation, at a ceremony at Valley Forge. He was cited by the Foundation's awards jury for his "stirring works for the Godliness of people everywhere and for the faith which the atheist world conspires to destroy." "In the ebb and flow of human life," the citation said, "few men in recorded history have captured the spiritual interest of multitudes as has Reverend Billy Graham."

QUESTIONS ON SWEDISH CHURCH

"Can the Swedish National Church still be considered as belonging to the Lutheran world? Does not its new interest for the church service and the nature of the church betray a leaning toward Anglican views rather than the corresponding tendencies in the Lutheran churches? And seeing that it has preserved the apostolic succession even after the Reformation, does it not consider itself more closely allied to Anglicanism than to Lutheranism?" These questions were raised by Dr. Hans Bolewski, Director of the Information Department of the Lutheran World Federation, in an article he wrote for the Swedish church weekly "Var Kyrka" after taking part in the consecration of the new bishop of Stockholm.

In his article Dr. Bolewski made it clear that he did not share the view that the Church of Sweden was uniquely able to form a bridge between Anglicanism and Lutheranism, and "that it would be a blessing if the Swedish Church as a whole could find a way to fellowship with the other Lutheran churches in the world."

Commenting on the article the Swedish Archbishop, Dr. Brilioth, said: "The Swedish Church has never left the Lutheran church family. It is true that the historical development in latter years has brought us into closer relationship than before with the Anglican church and we value this connection. But we have always been careful to point out to our Anglican friends that our relationship with the Church of England must not entail any change whatever in our connection with the other Lutheran churches." He continued, "When Dr. Bolewski writes that it would be a blessing if the Swedish Church as a whole could find its way to fellowship with other Lutheran churches in the world, this seems to imply that the Swedish Church has not discharged its duties as a member of the Lutheran World Federation. However much we value our membership we cannot consider the Lutheran World Federation a superior authority with the power of curtailing our liberty towards non-Lutheran churches."

1957 LWF ASSEMBLY THEME

"Free and One Through Christ Alone," is the tentatively formulated theme for the 1957 Assembly of the Lutheran World Federation, to be held in the United States. Intended to give attention to the issues of unity and freedom, it was presented as a part of the invitation to the member churches to attend the Assembly and start preparations for it. "We believe this theme about the freedom of a Christian and the true unity of the Church of Christ is in perfect accordance with the genuine New Testament proclamation and also with the situation and tasks of World Lutheranism today," the invitation stated.

"The great World Assembly of Lutherans gives us an opportunity to testify to the one Lord, who has made us free from sin and the powers of evil, to the one Church, which we are in Him, and to the one service which we owe to the whole world," it added.

The executive committee of the LWF, which adopted the tentative wording of the theme and sent out the invitation to the Assembly, voted to limit attendance at the Assembly to 500 delegates and official visitors, not including the representatives of church youth. The number of delegates in the

CROCHETED PICTURE OF LAST SUPPER

RNS Photo

This crocheted picture of the Last Supper was presented by Miss Lilly Mae Meadows of Old Hickory, Tenn. (left), who made it in four months, to the Rev. Clifford Ingram, minister of Ruth Ensor Memorial Methodist Church in that town (right). The picture, modeled after the famous painting by Leonardo da Vinci, measures three and one-half feet by six feet. Miss Meadows said she made the gift in appreciation for the work of the congregation and its minister. She has already started crocheting another picture, a copy of this one.

U. S. shall not exceed 275. Member churches will be entitled to send a total of 100 official visitors. Another 100 official visitors will be invited from non-member Lutheran churches as well as other denominations and ecumenical bodies. This will make the 1957 Assembly smaller than the one at Hannover, Germany, in 1952 when some 500 delegates and alternates and about 700 official visitors were participating.

LABOR LEADER LAUDS SOUTHERN CHURCHES

Churches in the southern states were lauded in New York by Lawrence Rogin, education director of the Textile Workers Union of America (CIO) for having been "the greatest social force" toward achieving acceptance of the U. S. Supreme Court decision outlawing segregation in public schools.

During a discussion of labor education problems arising from the Supreme Court decision, some speakers said community mores are usually the stumbling block to progress and suggested that the churches should do a better job of improving those standards and attitudes. Mr. Rogin then made his statement that the churches in the South had taken a courageous stand in the matter. "Despite great opposition they, particularly those of the Protestant denominations, have taken a strong position in favor of integration and have been a leavening influence," he said. "We need this very close cooperation. In many communities, it has been far in advance of that offered by members of unions."

Labor unions must undertake frank self-examination to eliminate the gap between policy and local performance when it comes to racial integration, he said.

WORTHY OF NOTE . . .

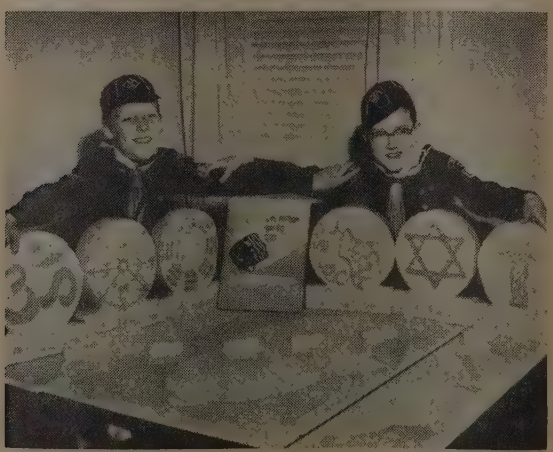
A general Evangelical Conference of the Arab World, first of its kind, will be held in Beirut, Lebanon, April 28-30, the Near East Christian Council has announced. Theme of the conference: "Christ calls the Churches of the Near East to Mission and Unity." . . . More than 8,000 persons in Allentown, Pa., have signed pledges committing themselves not to read, purchase, circulate or aid in the publication and sale of "crime, sex and horror comics or other obscene magazines." . . . The Rev. L. O. Leet of Dallas, Texas, closed his 241st stewardship-evangelism crusade in Tennessee by signing up [illegible] tithers at First Christian Church. T[illegible] represented 53 per cent of the chur[illegible] membership. . . . Church constructi[illegible] in 1955 will exceed $700,000,000 cording to the prediction of Dr. Ha[illegible] Atkinson, director of the Natio[illegible] Council's Bureau of Church Buildi[illegible] . . . Contemporary, or modern, desig[illegible] captured all of the awards confer[illegible] annually by the Church Architectu[illegible] Guild of America. For the first time the Guild's 15-year history, there w[illegible] no winners representing the Gothic colonial tradition which domina[illegible] church design in America for ab[illegible] 100 years. . . . A plan to give state s[illegible] sidies to Minnesota junior colleges, c[illegible] rently supported by cities, was stopp[illegible] in the Senate education commit[illegible] after a member claimed such aid wo[illegible] hurt the state's 14 church-related c[illegible] leges.

PROTEST SEGREGATION BILL

RNS Ph[illegible]

Negro ministers and educators wait outs[illegible] the Arkansas State Senate Chamber at Lit[illegible] Rock to present to legislators from Pula[illegible] County copies of a resolution protesting [illegible] passage of a bill to maintain segregation [illegible] the state. Left to right are: The Rev. J. [illegible] Crenshaw, president of the Little R[illegible] chapter, National Association for the A[illegible] vancement of Colored People; Mrs. De[illegible] Bates, president of the NAACP state c[illegible] ference; I. S. McClinton, president of [illegible] Arkansas Democratic Voters Associati[illegible] Dr. Tandy Coggs, president of Arkan[illegible] Baptist Negro College; the Rev. Charles [illegible] Walker of Little Rock; and Frank W. Sm[illegible] an executive of the Arkansas Negro Tea[illegible] ers Association (background). The b[illegible] aimed to circumvent the Supreme Co[illegible] decision outlawing segregation in pub[illegible] schools, passed the House and now aw[illegible] Senate action.

SCOUTS CONTRIBUTE TO BROTHERHOOD WEEK



RNS Photo

This table setting, presenting the religious symbols of six faiths on styrofoam plaques, was made by four Cub Scouts of Phoenix, Arizona, as a contribution to Brotherhood week in February. Shown are two of the Scouts: Roger Harmann, 9 (left); and Billy Kraatz, 10. The plaques show symbols for Christianity, Judaism, Islam, Confucianism, Buddhism, and Hinduism. Another plaque depicts the theme of the week: "One Nation Under God." The display was shown at a Phoenix bank during the week.

Correspondence

JUKE-BOX PIETY

Many people, so it seems, and not the least Lutherans, e all "het up" over juke-box music which smacks of piety, iritual things, God, or heaven.

For many years now King Jazz has ruled as god of juke-oxes all over the land. Few words of protest have come om any source including the many who now are wide vake condemning the spiritual songs now being used by any a juke-box owner and proprietor. It seems logical at protests should have come before instead of now. And cause so many are protesting, I think that maybe it is favorable sign and that perhaps these juke-box songs are ing more good than most people think they are. Let us dge nothing before the time. On the day of judgment, hen all things are made clear, it may surprise a lot of lks, including us Lutherans, how many were reached id touched spiritually by the juke-box spiritual songs who ver could appreciate, or be reached or touched spiritually the many "funeral dirges" we have in our churches.

God who once used a braying ass to speak for Him when He could find no man that would) can even now e a juke-box magnavox to speak for Him if He so chooses ot all people appreciate our fine Lutheran chorals. They e high and mighty and can't be beat for real church music id singing. But it takes time for some people to appreciate em, and eternity will not wait until they do.

In the meantime we might do well to search around for me means like the juke-box to reach some people. Let us come all things to all men that perchance by some means ven by the juke-box) we might save some (I Cor. 9:22).

The spirit of Colossians 3:16 includes "the spiritual song." is not less spiritual just because it is heard over a juke-ox.

(The Rev.) Alexander Thompson
McGregor, N. Dak.

ARE WE FAILING TO INFORM THE PUBLIC ABOUT OUR CHURCH?

In Lutheran Herald of January 18 there appears a tter from W. Rasmussen wherein he writes that he was stressed to read that the next assembly of the Lutheran Vorld Federation is to be "limited in size and program, ith only a few public sessions." He adds that he feels, "We e falling down in this particular phase of our responsibility informing the public about our Church," and goes on to te a number of distressing examples of public ignorance garding the position of the Lutheran Church on the ntemporary scene.

It has been gratifying to observe the great strides made ring the past 15 years in Lutheran public relations, but I ree with Mr. Rasmussen that it is more than a little sheartening to learn that a maximum opportunity, such this, to define and dramatize the position of international utheranism is not going to be exploited for its full potential.

The spectacles and theatricals of the noisy, brawling cts of Protestantism have done much to cheapen religion in the eyes of the unchurched, and are particularly offensive to that large group of agnostics and indifferentists of intellectual discernment who might, if appealed to intelligently, be salvaged for active participation in the Christian Church and life. The psychology of evangelism would seem to make it almost imperative that no opportunity be wasted to serve up an antidote and demonstrate with dramatic effectiveness that Protestant Christianity can be had with dignity, and beauty and self-respect.

The impact of the world-wide Anglican Congress held here in Minneapolis last summer is still being being felt in this area. Amid the frenetic babbling of America's numberless sectarian voices, convened one of the world's great historic communions, with delegates from all the corners of the earth and of all colors gathering in quiet decorum for ten days of calm deliberations, observances of the sacrament and services of worship, many of them open to the public. The Congress made a deep impression in this area and I know of individuals with strong anti-religious bias who were led to seek active fellowship with this church as a result of the Congress.

The Anglicans "sold" their viewpoint by dramatizing the particular brand of Christianity they had to offer and this, after all, comprises the mechanics of evangelism. Should the Lutheran Church do any less?

It was a little disconcerting for example, to turn on the television last Christmas Eve at 11 p.m. and find only Roman Catholic services available on both of the major television networks. It was encouraging to find a branch of Christendom replacing, for this holy hour at least, the unbelievable mediocrity usually offered by this marvelous medium, but I am sure there were millions of Lutherans and other Protestant viewers who felt pretty much excluded and would have welcomed an opportunity to worship in one of the great Protestant forms with which they are familiar, such as, for instnce, the beautiful and dignified Lutheran common service.

But, that is a job for public relations, and perhaps that day, too, will come.

Jack H. Froiland
Minneapolis, Minnesota

ANOTHER CHALLENGE

►The articles by Philip S. Dybvig in Lutheran Herald are both interesting and informative. His article in the February 8, 1955, issue entitled, "America's Mobility—Our Opportunity," put new light on home missions. To me it presents a resounding challenge—a challenge that I have felt for years, but have been unable to express. It is especially potent in our larger cities where communities are undergoing constant change, with the consequent deterioration of church activity on the borderline, or so-called blighted, areas. As a member of over 30 years standing in one of these typical borderline congregations, I have been distressed by the timidity or indifference on the part of officers of our Church and boards responsible to the conditions in these areas where the need is so great for expansion of Christian service.

A few years ago Lutheran Herald graciously printed an article of mine under the title, "A Challenge," in which I deplored the apparent neglect of the victims of these circumstances. From the comments that reached me from many sources, I gathered that my article had evoked considerable interest. While I still do not believe that the several boards can entirely disclaim their share of responsibility, I have come to the conclusion that members of

the affected churches can blame themselves for a large proportion of their difficulties.

Shortly after my article appeared, I tried to call a conference of other similarly situated churches to determine what could be done collectively to help solve our mutual problems. Six or seven men from two congregations held a rather congenial and informal discussion. Since this was an entirely unofficial meeting, nothing of importance transpired, but I had the feeling that just a little progress had been made for a better understanding between churches.

For years the Lutheran Church in the central section of Chicago has been losing ground, mostly due to the exodus of national groups to the outskirts of the city and to the suburbs. Of late this problem has ceased to be serious, but new and often greater problems arise. Although retrogression has been temporarily arrested, I feel that the situation calls for an entirely different approach. Because of the large districts involved where most communities would be unable to support a congregation permanently, a specialized program could be called for.

By using some of the existing borderline congregations as the basis, and by establishing temporary mission stations according to apparent need for evangelistic, Sunday school, and other related activities, many souls could be won and preserved for service in our Church.

Others with much less to offer have built up strong organizations throughout the land by faith and perseverance. We who have the Word of Life in all its truth and purity, should not hesitate to spread the Gospel and bring the good tidings.

Time and space will not permit me to elaborate, but with consecrated, concerted action, much can be done to win back ground that we have lost through the years.

ARTHUR E. ALFSEN
Chicago, Illinois

THE DANGER OF ARTIFICIAL SAINTS

►That there is an increased interest in religion in our day is an undeniable fact. Much of it is genuinely Christian, a real work of God, for which we must be thankful. Just how much of what we see is true Evangelical Christianity would be hard to determine. However, as Dr. O. Hallesby presents in a clear-cut manner in one of his best books, it is possible to be "Religious or Christian." It is dangerously possible to be religious but lost, in the strict New Testament sense of the word. Like Joseph and Mary, of whom we read, "But they, supposing him [Jesus] to have been in the company, went a day's journey," either individuals, or religious groups and movements can run on long after Jesus has dropped out of their profession or procession. Nothing is so tragic as to have religious interest and activity without the Lord's presence, to proceed on the basis of mere supposition. In our day, then, we would do well in all of our religious observances to inquire, "Is the Lord with us?"

We are in the midst of Lent. From now until Easter at least, more people will be coming to church, more Christians will honestly be seeking a closer walk with God. In Martin Luther's explanation of the third article we read, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, *enlightened* me with His gifts," etc. From this article of faith we learn that being religious, merely listening to Bible doctrine, and hearing theological facts clearly expounded is not enough. Religious facts, however correct, are valueless in themselves. Christian truth must be applied by the Holy Spirit and become experimental in the lives of those who hear the truth. Tru
divorced from life becomes a curse (James 1:22); tru
that does not result in moral application and action brii
positive injury to the hearer. The Holy Spirit addresses t
whole man—to give doctrine to the intellect, to secure acti
of the will, to bring a change in the man's actions tl
Christ may control mind and heart, lip and life.

A prominent writer has penned enlightening comme
along these lines: "Theological truth is wholly useless u
it is obeyed. The purpose behind all doctrine is to sec
moral action. . . . Bible exposition without moral appli
tion raises no opposition. It is only when the hearer is ma
to understand that truth is in conflict with his heart tl
resistance sets in. As long as people can hear orthoc
truth divorced from life they will attend and supp
churches and institutions willingly enough. The truth i
lovely song, become sweet by long and tender associati
and since it asks nothing but a few dollars, and offers gc
music, pleasant friendships, and a comfortable sense of w
being, it meets with no resistance from the faithful. Mu
that passes for New Testament Christianity is little m
than objective truth sweetened with song and made pal
able by religious entertainment.

"One reason for the divorce between truth and life n
be lack of the Spirit's illumination. Another surely is
teacher's unwillingness to get himself into trouble. Any m
with fair pulpit gifts can get on with the average cong
gation if he just 'feeds' them and lets them alone. G
them plenty of objective truth and never hint that they
wrong and should be set right, and they will be conten

The above author concludes his comments with a word
encouragement to every pastor who conscientiously
deavors to "preach the Word": "On the other hand,
man who preaches truth and applies it to the lives of
hearers will feel the nails and the thorns. He will lead
tough life, but a glorious one. May God raise up many su
prophets. The Church needs them badly." May the peo
pray for us pastors. God wants genuine saints, not "a
ficial saints."

FRED SOMMARS
Jackson, Minn.

DISTRICT CONVENTIONS OF THE EVANGELICAL LUTHERAN CHURCH

DISTRICT	PLACE	DATES
Eastern	Trinity, Madison, Wis.	May 24-26
Northern Minnesota	First Lutheran Bemidji, Minn.	June 7-9
Southern Minnesota	St. Olaf College Northfield, Minnesota	June 14-16
South Central	St. Olaf Lutheran Ft. Dodge, Iowa	May 31-June
South Dakota	First Lutheran Sioux Falls, S. Dak.	June 7-9
North Dakota	First Lutheran Williston, N. Dak.	May 31-June
Rocky Mountain	American Lutheran Billings, Mont.	June 8-10
Pacific	Trinity, Parkland, Wash.	June 6-9
California	Central, Van Nuys, Calif.	April 25-28
Canada	Zion, Saskatoon, Sask.	June 9-12

O. H. HOVE
General Secretary

Within the E.L.C.

ERSONS

The Rev. Melvin Andrews, pastor ice 1941 of Trinity Church, in San dro, Calif., has resigned and will rminate his pastorate there in June.

The Rev. Torjorn Hansen of Wilms, Iowa, was given a reception Sunay afternoon, Feb. 13, by his parish, recognition of his seventieth birthy. The arrangements were by the ung people of his congregations. mong gifts presented him was a oney contribution.

The Rev. Eugene H. Engelstad will, addition to his duties as chaplain at axwell Air Force Base, serve from arch through June as interim pastor Trinity Church in Montgomery, Alama, a colored congregation of the nerican Lutheran Church.

The Rev. Arnold Hagen, pastor of st Lutheran Church in Vancouver, C., was guest speaker at the annual nsecration Week, at Camrose Luran College, Camrose, Alberta, from b. 21 to 27.

Mrs. Minnie Bergh Wollan, for 26 ars organist at Christ Church in St. ul, Minn., died Feb. 3, in her 75th ar.

Dr. George Aus, professor of sysmatic theology at Luther Theological minary, St. Paul, is guest preacher at sper services during Lent at Westood Church, St. Louis Park, Minn.

The Rev. A. L. Fortney, pastor of rst Lutheran Church, Muskegon, ich., recently won a George Washingn honor medal issued by the Freedom undation of Valley Forge for a seron, "What Makes the Difference."

The Rev. K. M. Urberg, Blair, Wis., as hospitalized about the middle of bruary. He is making satisfactory ogress, but will be incapacitated for me time.

The Rev. Svein Tverberg, former adagascar missionary, is serving as terim pastor at Hartland, Minn.

The Rev. K. E. Christopherson, udson, S. Dak., has tendered his signation effective in June, to spend a ar in graduate study at the University Oslo, Norway, as a Fulbright scholar.

The Rev. Arne Sovik, who since 1952 s been doing missionary work in rmosa, will become assistant secrery of the Lutheran World Federan's Department of World Missions. this work he will assist Dr. Fridv Birkeli, secretary of the department.

The Rev. John L. Maakestad pastor since 1950 in Fairbanks, Alaska, has accepted a call to the Anna Huseth Eskimo Mission, Shishmaref, Alaska. Before beginning this work Pastor Maakestad and his family will visit relatives in the states.

The Rev. M. E. Arneson has recently moved from Fordville, N. Dak., to Bowdon, N. Dak.

The Rev. Herbert D. Amundson, pastor of Messiah Church, Tacoma, Wash., has accepted a call to the Blackduck parish in northern Minnesota. He will move there early in June.

The Rev. A. E. Syverud, stewardship director since 1948 of the Lutheran Welfare Society of Wisconsin, with headquarters in Milwaukee, will move late in April to San Francisco to become executive director of the Lutheran Welfare Society of Northern California.

The Rev. Dennis Anderson, since 1945 pastor of First Lutheran Church, Bothell, Wash., will move by June 1 to his new parish, Bethlehem Church in Marysville, Wash.

The Rev. Jersing Thompson is serving First Lutheran Church, Miles City, Montana, until June 1, when the pastor-elect, **the Rev. C. H. Jacobson,** now of Joplin, Montana, will begin his pastorate there. An earlier announcement that Pastor Jacobson would be moving to Miles City by January 1 was an error.

The Rev. G. E. Undem, Wolseth, N. Dak., will by June 1 move to his new parish in Pierpont, S. Dak.

The Rev. Torval G. Torvik, instructor at the Lutheran Bible Institute's Los Angeles school, has accepted a call to Salem Church in Glendale, Calif., and will begin this pastorate in September.

Dr. Robert H. Boyd, professor of Old Testament theology, Luther Seminary, St. Paul, will next summer take part in a five-week course, Graduate Workshop in the Land of the Bible, sponsored by the New York University's Department of Hebrew Culture and Education. The course is given in Israel, and will in addition to lectures include field trips to various parts of Israel. Dr. Boyd hopes to visit the Lutheran missionaries in Haifa and Tel Aviv during his stay in Israel.

DISTRICTS

Eastern

Beloit, Wis. Our Saviour's Church was recently given a new electronic organ for its Memorial Chapel by Mr. and Mrs. A. J. Wagner in memory of Mr. and Mrs. S. S. Strand.

West Allis, Wis. Mt. Hope Church,

ESTONIAN CLERGYMAN INSTALLED AS ELC EVANGELIST

The Rev. Karl Lipping, Estonian clergyman, was installed as ELC evangelist on Feb. 6 at Trinity Church in San Francisco, Calif., by the Rev. Conrad Thompson, ELC evangelism director. The three clergymen in the center of the picture are: left to right, W. L. Heggem, pastor of Trinity Church; Karl Lipping; Conrad Thompson. Others in the picture are Estonian members of Trinity Church. Pastor Lipping's work will include service among his countrymen in northern California.

parish of the Rev. Einar R. Larson, celebrated its 30th anniversary on Feb. 6. Guest speaker was Home Mission Director Dybvig. This congregation, organized with 24 charter members, now has 1,800 members.

Oak Park, Ill. Church choirs of the Chicago Circuit held a massed chorus concert of sacred music Sunday evening, Feb. 27, at United Lutheran Church of Oak Park, directed by Professor Oscar Overby of Northfield, Minn. Guest speaker was the Rev. A. Reuben Gornitzka of Milwaukee.

Chicago, Ill. Sunday afternoon and evening, March 13, the Chicago Circuit met in annual convention at Nazareth Church. Guest speakers were: the Rev. F. I. Schmidt, president of the Eastern District, and Dr. F. A. Schiotz, ELC general president. The former spoke on "Mustering Christian Manpower"; the latter on "The Church God May Give Us" (observations concerning the merger negotiations).

Oak Park, Ill. Terminating a 17-year pastorate in United Lutheran Church, Dr. E. M. Hegge preached his farewell sermon there Feb. 13. After the service an appreciation dinner was given Pastor Hegge and his family by the congregation. They were also presented with a cash gift of $1,800. Other gifts earlier given them included a purse containing $125, presented Mrs. Hegge by the Ruth Auxiliary, and a month's vacation stay in Florida, prior to Dr. Hegge's beginning a new pastorate in the new Lutheran Church of the Good Shepherd congregation in Eau Claire, Wis.

Prairie Farm, Wis. During the morning service on Feb. 20 First Lutheran Church, parish of the Rev. M. C. Thompson, burned a paid-up mortgage amounting to $6,500, contracted at the time of building its new church seven years ago. A fellowship dinner followed the service.

North Dakota

Carsbury, N. Dak. Turtle Mountain Church, parish of the Rev. R. E. Melheim, has voted the erection of a parish house.

Pacific

Kennewick, Wash. First Lutheran Church, parish of the Rev. A. Martin Eidbo, will in the late summer begin the erection of a new $160,000 church building. This congregation, which ten years ago had 166 members, now has 530.

California

Long Beach, Calif. At a service held Feb. 20 Our Saviour's Church presented letters of transfer to twenty-three members living in the Garden Grove section of the city, for joining a new congregation in that part of the city. A check from Our Saviour's Su day school was handed one of t younger transferees for use in the ne Sunday school. The Rev. V. F. Bjer is the pastor of Our Saviour's Churc the Reverend Elvern Rommereim the new Garden Grove church.

OBITUARIES

The Rev. E. O. Sabo

The Rev. Erik O. Sabo of Th River Falls, Minn., died Feb. 11, in h 82nd year. He was born Oct. 11, 18 at Fjellberg, Hordaland, Norway. H came to the USA in 1893, and attend Lutheran Normal School, Sioux Fal S. Dak., and Luther Seminary, grad ating from the latter institution in 19 He served the following parish Grygla, Minn., 1908-20; Mavie, Min 1920-44; Goodridge, Minn., 1944-5 In 1908 he married Alma Olson, w died in 1944; in 1949 he married Til Neslund, who survives him togeth with two sons, two daughters, and ni grandchildren.

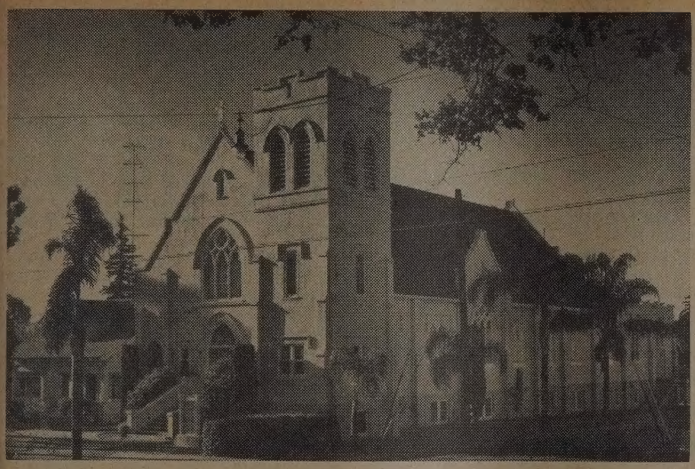
Mrs. Oscar Herum

Mrs. Oscar Herum, Carpio, N. Da died Feb. 28 at Northfield, Minn., the home of her son-in-law and or daughter, Dr. and Mrs. Kenneth Bjor She was born at Hamar, Norway, Se 15, 1879 and came to the USA wh she was two years old with her paren Mr. and Mrs. A. Krogstad. In H

THE NEW AND THE OLD IN ST. JAMES, MINNESOTA

What appears to be an unusual situation in this photo of a church under construction at St. James, Minn., is actually some unintentio trick photography. Although the new First Lutheran Church under construction seems to be engulfing the old church, it is really abou block away from the construction. Pastor of First Lutheran is the Rev. Harold Strand. The new church will be ready for occupancy n July 1, and was built at a cost of about $240,000. (Photo of the two churches by the "Watonwan County Plaindealer.")

REMODELED CALIFORNIA CHURCH DEDICATED



er undergoing extensive remodeling and enlargement, including a new chancel and an ıcational unit, Trinity Church, Santa Barbara, California, parish of the Rev. N. B. Thorpe, re-dedicated Feb. 6 by District President Falde. The rite was participated in by seven Angeles Circuit pastors. The educational unit contains, among other facilities, eleven ısrooms and an assembly hall.

ıth she attended River Falls Normal ıool in Wisconsin, and was married 1903 to Oscar Herum. She moved th her husband to Carpio, N. Dak., 1905. She is survived by the above ntioned daughter and two grand-ıs.

Ole Satrom

Ole Satrom, one of the founders of ge Church, Page, N. Dak., died). 10 at 77 years of age. Funeral vices were held Feb. 14 at Page urch, the Rev. A. E. Anderson ciating. Born in Norway, Nov. 11, 7, Satrom came to North Dakota h his parents in 1886. Since 1895 farmed near Page. He is survived his wife, nee Gena Aasen, four sons,) daughters, and 16 grandchildren.

John Isakson

ohn Isakson, a faithful member of enezer Church, near Corsica, S. k., died Feb. 7 at Yankton, S. Dak. was almost 84 years of age. At the ieral held Feb. 11 at the church ned Pastors O. L. N. Wigdahl and H. Nelson officiated. Isakson was n Feb. 13, 1871, at Stadsbygd, ndelag, Norway. Came to U. S. A. 1890, settling in Douglas County, Dak., in 1901. He is survived by second wife, nee Helen Vevik, 16 ldren, 34 grandchildren, 2 great-ndchildren, and a sister.

B. J. Stolee

Brynjulf J. Stolee, a resident of Beth-Sunset Home, Camrose, Alberta, since 1952, earlier for about 50 years, a farmer at Donalda, Alberta, died Jan. 25, 89 years of age. He was born at Skaare, Rogaland, Norway, Jan. 13, 1866. Came to U. S. A. in 1883 and to Canada in 1902. In 1894 he married Anna C. Pederson, who survives him together with ten children, 35 grandchildren, and seven great-grandchildren. Three of his sons are clergymen: Peter, Jacob, and Selmer, and two daughters married to clergymen: Constance (Mrs. Andrew Burgess), and Hannah (Mrs. A. Tveit). A surviving brother is Dr. Haakon J. Stolee, Seattle, Wash.

ANNOUNCEMENTS

Wanted: Fourteen used choir gowns, preferably before Easter. Contact the Rev. James R. Peterson, Nome, N. Dak.

Attention: Items for insertion in the Announcement column should be sent to **Lutheran Herald, not** to the Placement Service.

Moorhead Circuit WMF will meet April 26 at Glyndon, Minn. Speakers: Dr. Erling Hestenes and the Rev. Harold Martinson.

White and gold altar, with communion rail, and font to be given away to any Lutheran church willing to pay transport. Contact John Lerdal, Jr., Garretson, S. Dak.

Wanted: Used choir robes by Home Mission church. Contact the Rev. Warren C. Weeg, 1555 Vernon Ave., Park Ridge Manor, Ill.

Willamette Circuit WMF will meet March 24 in Eugene, Oregon. Speaker: Missionary Bernice Boyum.

Wanted: Copy of song book "Frydetoner," in good condition. Write Marie Farstead, 129 N. Sherman Ave., Sioux Falls, S. Dak. (tel. 8-4356).

Eastern District WMF will meet May 24-26 at Bethel Church, Madison, Wis. For detailed information write chairman of Housing Committee: Mrs. George Newton, 3510 Sargent St., Madison 4, Wis.

FIFTY YEARS SERVICE AS CHURCH ORGANIST

Photography by Homburg

In January this year Miss Marie Evjen completed fifty years of continuous service as church organist in Trinity Church at Ishpeming, Michigan. Baptized and confirmed in this church Miss Evjen has through the years taken part in most of the activities of her church, but church music has always held first place in her interest. The above picture was taken of Miss Evjen at her beloved organ.

YPLL CONVENTIONS

April 15-17—Edmonton Circuit Luther League Convention.

April 16—Lemmon Circuit Luther League Convention. Calvary Lutheran Church, Lemmon, South Dakota.

April 16-17—Mt. Horeb Circuit Luther League Convention. Springdale Lutheran Church, Mt. Horeb, Wis.

April 17—Vermillion Circuit Luther League Convention. Brule Creek Lutheran Church, Elk Point, S. D.

April 22-24—Decorah Circuit Luther League Convention. First Lutheran Church, Decorah, Iowa.

April 23-24—Cooperstown Circuit Luther League Convention. Trinity Lutheran Church, Cooperstown, N. D.

April 24—Willamette Circuit Luther League Convention. Zoar Lutheran Church, Canby, Oregon.

April 24—St. Ansgar Circuit Luther League Convention. First Lutheran Church, Northwood, Iowa.

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Minneapolis 15, Minnesota

CHANGES OF ADDRESS FOR PASTORS

M. E. Arneson, Bowdon, N. D. 3-15-55

Herbert D. Amundson, Blackduck, Minn. 6-1-55

R. Theo. Ellingboe, 88 Ave de General de Gaulle, LePerreux, Seine, France 3-1-55

O. R. Haugstul, R. 2, Waukon, Ia. 2-1-55 (correction)

E. M. Hegge, 1104 Cedar Ave., Eau Claire, Wis. 3-1-55

C. L. Jothen, c/o Lutheran Sunset Home, Saskatoon, Sask.

J. R. Lavik (same address)

A. A. Nelson, 621 Fairfax St., Denver, Colo. 2-1-55

H. O. Scobey, R. 4, Box 67½, Golden, Colo. 2-25-55

Svein Tverberg, Hartland, Minn. 2-4-55 (temporary)

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

Farms

Iowa farm and acreage for sale. 85 acre and 10 acre tract in Fayette Co. Owner forced to sell because of illness. 5 room house, barn and other buildings. Lutheran community. 405-1A

80 acre farm for sale in Fillmore Co., Minn. 55 acres tillable, balance good pasture with spring water creeks. Fair buildings, REA. Price—$9,000; $2,000 down, $3,000 when given possession, rest in good terms. 405-2A

120 acre farm for sale in Goodhue Co., Minn. Good buildings, nearly all tillable land. On school bus and milk route. Lutheran community. Price—$21,000; easy terms. 405-3A

480 acre farm for sale in northern Minn., 90% tillable. Near county seat and active Lutheran church. Full set of buildings in good repair. 6 rotating pastures, grade A milk shed. On mail, milk and school bus route. REA. Purebred Herefords available from present owner. Attractive terms. 405-4A

Very good 194 acre farm for sale in Otter Tail Co., Minn. Fair buildings. Must be sold to settle estate. Close to school and Lutheran Church. REA. Immediate possession. 405-5A

80 acre farm for sale in Polk Co., Minn. Good house, garage, fair barn, good water and pasture. 30 acres under cultivation. On mail, milk and school bus routes. Near Lutheran Church. 405-6A

80 acre farm, all equipped or farm only, for sale in Sherburne Co., Minnesota. 405-7A

For sale—160 acre farm in Wadena Co., Minn. Fair buildings, REA, good roads, on mail, cream and school bus routes. 40 acres in alfalfa, lots of wild hay and pasture. 7 miles from Lutheran Church. 405-8A

For sale—80 acre farm in Lac qui Parle Co., Minn. Lutheran community. Modern home, new barn, silo, other buildings. Triple garage. All in crop, pasture rotation. Price, a reasonable $16,000. 405-9A

80 acres for sale in Clark Co., South kota. All can be cropped. Fenced. Insul four room home, new combination b granary-hen house. Total price, $4,000; te 405-

120 acres bare land for sale just Minn. line in east central South Dak Consistent annual returns of $1,200 for third owner's share. Price at $66 per acr 405-

For sale—160 acre farm in western S Dakota. 100 acres workable. Some buildi Near oil fields; one half mineral rights a able. 405-

320 acre well improved dairy farm, to town, for sale in Dunn Co., Wiscon Near school. Good buildings. easy to o ate. Price reasonable. Will take in trad city residence. 405-

80 acre farm for sale in Jackson Co., consin. Lutheran community. 40 acres u cultivation, balance pasture and timber l 405-

For sale—390 acre Trempealeau Co., consin farm, 160 acres crop land, bal wooded hills and pasture. Close to church. Good 11 room house, barn, two s other buildings. Priced at $20,000. 405-

120 acre farm for sale in Central Wis sin. Very good land, nice buildings. 1 from Lutheran church, on good highv Price only $9,000; terms 4%. 405-

Businesses

Hardware business for sale in small t in northwestern Iowa. Major appliances gas. Rich farming area. ELC church in tc 405-

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For sale—two chair barber shop, only one town of 400. Living quarters in rear of op. Lutheran community. Owner deceased. 405-18C

Restaurant for sale in good Lutheran community. Lyon Co., Minnesota. Best spot in wn. Write for further information. 405-19C

Very fine restaurant for sale in Woodbury ., western Iowa. All new equipment, corner ation, close to college and high school. veral Lutheran churches, one ELC. Excelt possibilities. First offer of $15,000 will y it. Present owner selling because of poor alth. 405-20C

Country store for sale in Minnesota Luran community. Three-in-one proposition ing fine business. Health of wife forces e. Nice six room house included. 4,200 sq. of business floor space. Price, $9,500 plus ventory; terms. 405-21C

For sale—country store and produce station West Central Minnesota. Annual gross inme $35,000 to $38,000. On school bus route. 405-22C

Weekly newspaper for sale in Northern nn. Lutheran community. Includes build-, equipment and stock. Business large ough to make better than a good living. cellent hunting and fishing area, forest instry and dairying. 405-23C

Tourist camp for sale in western South kota resort town. Attractive with good busiss. 405-24C

Meat market for sale in nice South Dakota wn. Has light line of groceries. Owner wants retire. 405-25C

Locker plant for sale in Eastern South kota, complete with slaughter house, chill m, processing room and sharp freeze. od business. House also available. Strong theran farming community. 405-26C

Two story brick building for sale in Westn Iowa college town. Well located for busiss on first floor and apartments on second or. ELC church. At price of $37,500 and present rental basis will net 8½%. Will l on contract $10,000 down; balance at %. 405-27C

For sale—5 unit motel plus owner's living arters, close to thriving Southern Minnea town. 405-28C

FOR RENT

Two Lutheran girls desire to share modern artment with one or two others. Lakennepin area. Good bus service. 405-29B

Beautiful new two bedroom pastor's cote and boat for rent by week, month or nmer, on Ottertail Lake, Minn. Safe beach small children. Make reservations now. 405-30B

Room, board and laundry for elderly lady o would like to stay in clean, pleasant vate home. Room and bath on first floor. o sleeping rooms for rent. Rochester, Minn. 405-31B

Good three room winterized cabin for rent month. Fully furnished, electricity, modern veniences. On highway 169 south of Ait, Minn. Near two lakes and park. Luther- churches. Perfect for retiring elderly couple, small family. 405-32B

WANTED TO RENT

Middle-aged couple would like to rent 160 e farm close to town. 405-33A

Furn. or partly furn. apt. wanted by Luran veteran and wife for occupancy in rch. Urgently needed. Prefer location near of Minn. 405-56B

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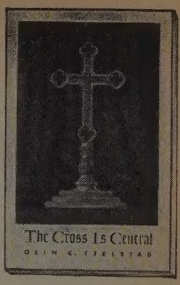
These paper bound booklets each contain six Cross-centered sermons for reading during Lent. A thoughtful choice for presenting to the sick and shut-in of the congregation. The sermons bring welcomed inspiration and comfort; the booklets are light and easy to handle, even by the older, bedridden members.



THE CROSS IS CENTRAL by Olin C. Fjelstad

The Cross: Central in Our Need—Central in Our Salvation—Central in Our Sanctification—Central in Our Prayer—Central in Our Baptism—Central in Communion. 35c
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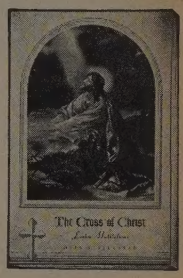

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POSITIONS WANTED

Middle-aged Lutheran Norwegian woman desires housekeeping position for old people or in a home with children. Must be close to Lutheran church. Prefers location not too far from Duluth, Minn. or Superior, Wis. 405-34D

Experienced housekeeper would like position in South Minneapolis home as companion with light work, some pay. 405-35D

Practical nurse wants bedridden patients in her South Minneapolis home. Has 25 years experience taking care of old people. 405-36D

Young man with B.A. degree is available for social work in a church or community with several churches. 405-37E

Young family man desires teaching position in central or northern California. B.A. degree, English and Economics majors with two years experience. 405-38E

32 year old man, married, with 2 children, desires position in retail or manufacturing business. B.B.A. degree from University of Minnesota, 3 years experience as personnel manager, 3 years as store manager plus considerable knowledge of wood and metal manufacturing, home remodeling and construction. 405-39E

Work wanted in a creamery by experienced man. Will accept position as helper in large creamery or manager of smaller one. Will also consider janitorial position in hospital or institution. 405-40E

HELP WANTED

Maid or housekeeper wanted in modern home with family of three. Invalid daughter. Some nursing preferred. North Dakota. 405-41F

Experienced practical nurse needed on nursing staff of Old People's Home in Central Iowa. 405-42F

Qualified Christian teachers needed to teach in Lutheran Christian Elementary Schools, grades kindergarten through 8th, of California. 405-43F

One girls' physical education teacher needed in high school on West Coast. Salary $4,150.00 per year. 405-44F

Home Economics teacher needed in West Coast high school. Salary, $4,050. 405-45F

English-Library teacher, to also coach plays, needed in high school on West Coast. Salary, $4,050 per year. 405-46F

One third grade and one 7th grade teacher needed on West Coast. Salary not less than $3,400, more depending on experience. 405-47F

One sixth grade, one second grade and two fourth grade women teachers needed on West Coast. Salary not less than $3,600. Must have at least a B.A. degree. 405-48F

Either man or woman needed for 7th and 8th grade departmental arithmetic and spelling; one 7th and 8th grade teacher for science-health and geography. Salary not less than $3,600. Must have at least a B.A. degree. 405-49G

Needed immediately—Cook, farm laborer, assistant housefather at ELC Children's Home in Southeastern South Dakota. Caring for 15 to 20 school-age children. Live in, fair salary plus maintenance. Annual vacation, sick leave, health insurance plan. Permanent employment possible. 405-50G

Plant man wanted for REA Telephone Co-op in Western North Dakota. State qualifications and experience. 405-51G

Middle-aged man wanted to help with general farm and ranch work on small farm in Northeastern Montana. Lutheran community. 405-52G

Man wanted for light chores, little field work, carpenter work and odd jobs on farm in Eastern South Dakota. Lutheran home. More for good home than high wages. 405-53G

Man wanted for farm work in North Central Montana. Year-round work for right man. 405-54G

Wanted—Christian surgeon to become partner with four other men in clinic group in Western Wisconsin, 70 miles from Twin Cities. Community predominately Lutheran. New well equipped hospital. All men under 45 years of age. 405-55G

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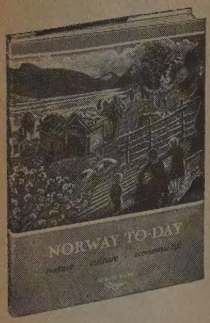

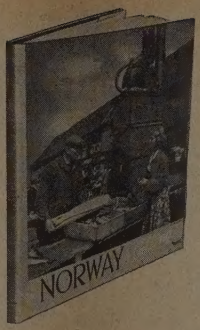

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Norway To-Day

EDITED BY PER VOGT

(Transl. by Mei Sewell Furst and Finn R. Kerr)

This is one of the most inspiring books on Norway, both as to pictures and text. A very valuable chapter gives information to the traveler who plans to see Norway by train, by plane, or by automobile, with suggested routes for the latter. Other divisions are Scenery and Natural Resources—People and History—Literature, Art and Science—Travel, Sport and Exploration—Economic Life—Regional Descriptions. $4.85

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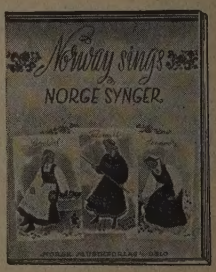

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